Lutheran Herald

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

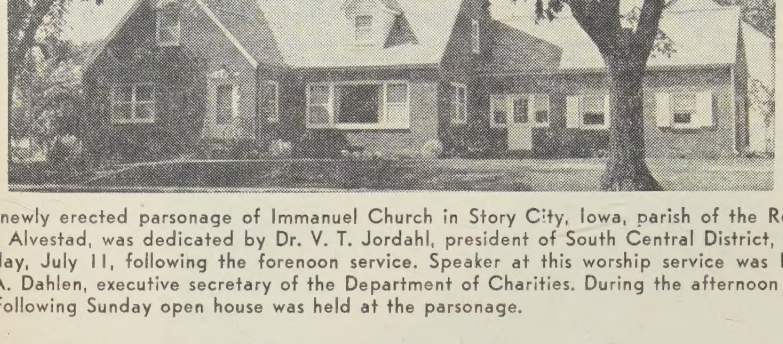
Photo by Hilfswerk

nn Schmidt was once a Bessarabian farmer. In 1939 a political agreement between Hitler and Stalin forced him from his home ssia, where his ancestors had immigrated 300 years ago. Johann is typical of the six or seven million refugees who have come to Germany and Austria since the beginning of World War II.

LUME XXXVIII MINNEAPOLIS, MINN., SEPTEMBER 21, 1954 NUMBER 38

Within the E.L.C.

NEW PARSONAGE DEDICATED IN CENTRAL IOWA



The newly erected parsonage of Immanuel Church in Story City, Iowa, parish of the Rev. T. J. Alvestad, was dedicated by Dr. V. T. Jordahl, president of South Central District, on Sunday, July 11, following the forenoon service. Speaker at this worship service was Dr. M. A. Dahlen, executive secretary of the Department of Charities. During the afternoon of the following Sunday open house was held at the parsonage.

PERSONS

The Rev. Philip G. Westby, Spencer, S. Dak.. has accepted a call to Trinity Church, Arlington, S. Dak., and will move there Oct. 1.

The Rev. Erling M. Helland and his wife, nee Dorothy Ann Zulauf, were commissioned as missionaries to Formosa at a service held in Richland, Wash., Sept. 12. The commissioning was in charge of the Rev. Raymond M. Olson, ELC stewardship director. Since his ordination about a year ago Pastor Helland has been engaged in language study at Cornell and Yale Universities.

The Rev. Joseph Johnson terminated Aug. 22, a 33-year pastorate in Jamestown, N. Dak., and is moving to Kalispell, Mont. Trinity Church, whose pastor he has been, held a farewell reception for him and his wife in the afternoon of Aug. 22.

The Rev. Torger Thompson, retiring superintendent at the Aase Haugen Home, Decorah, Iowa, was the honored guest at a testimonial dinner Aug. 28 at Decorah. Dr. J. A. Aasgaard was among the speakers. Thompson's successor as superintendent, **the Rev. Virgil Hougen,** until lately pastor at the St. Johns-Hauge parish near Decorah, will be installed Sept. 26.

The Rev. Arnold Hagen, Vancouver, B. C., has been elected president of the Canada District YPLL.

Mrs. Gertrude Hilde, Donalda, Alta., Canada, mother of the Rev. Selmer Hilde, Michigan, N. Dak., has recently passed away, in her 81st year.

The Rev. Glenn G. Husby, Glasgow, Montana, has accepted a call to St. Paul's Church, Missoula, Montana, and will move there late in October.

The Rev. Milton A. Rude, Langham, Sask., was married Aug. 19 to Miss Gladys Wigg of East End, Sask. Their home will be in Grande Prairie, Alberta, Pastor Rude's new parish.

The Rev. Alf Kraabel, pastor of Our Saviour's Church, Minneapolis, will sail from New York Oct. 27 for Germany, where, at Berchtesgaden, Bavaria, he will conduct a three-day spiritual retreat for American Lutheran chaplains, under the auspices of the National Lutheran Council. His stay in Europe will cover about three weeks.

Dr. C. P. Rasmussen, pastor
ity Church, Park Forest, Ill.,
cepted a call to Central Churc
ett, Wash.

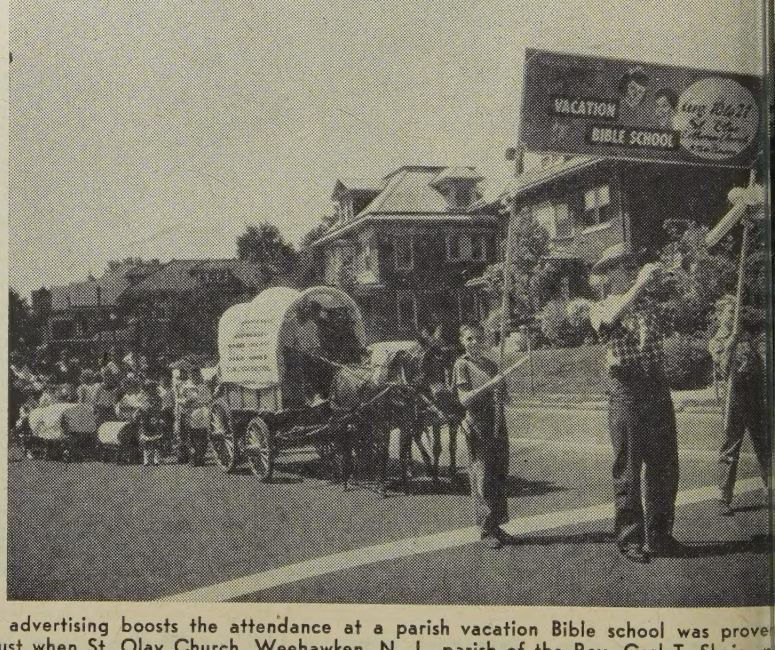
The Rev. R. J. Meland, Minn
participated Aug. 1 in the 50
versary celebration of Yellow
Church near Webster, Wis., a
gation which he had a share in
izing. It has been served durin
of its history by ELC pastors
at present served by the Rev.
Thelander of the Augustana C

The Rev. I. A. Lavik, pastor
St. Olaf-St. John parish at Oc
woc, Wis., since 1951, has acc
call to become assistant pastor
Church, Clear Lake, Iowa. H
move there Jan. 1, 1955.

SUNSET HOME IN CALMAR, IOWA, DEDICA

Calmar Sunset Home, a bra
Aase Haugen Home near D
Iowa, was dedicated Sunday aft
Aug. 29, by Dr. J. A. Aasgaa
tiring ELC president. At the
service Mr. William B. Ingvold
Decorah, who now retires from
bership in the board of said
after 41 years of service, was pr
a "Certificate of Recognition" f
and faithful service by C. L.
auditor of the Department of Ch

UNIQUE ADVERTISING OF A VACATION BIBLE SCHOOL



That advertising boosts the attendance at a parish vacation Bible school was prove
August when St. Olav Church, Weehawken, N. J., parish of the Rev. Carl T. Sheie, p
the parade pictured above through the streets of Weehawken, resulting in an enro
of 90 pupils, which was more than a 250 percent increase over the previous yea
parade was led by the pastor, blowing a horn; then followed a covered wagon,
by two mules, and several other home-made wagons, also by cowboy-clad pupils w
sandwich boards announcing the school's theme, "Pioneering With Christ."

IE XXXVIII . . . NUMBER 38
eapolis, Minn., Sept. 21, 1954

Lutheran Herald

omething to Live By

irst intention when starting to attend B..... ch was not one of being baptized and confirmed he Church. I had not even considered such a far ing step. I was trying to find a church whose ings I could believe in, and to use it as a guide ising my two children. Having had no consistent round in any church, my problem was one of great rn to me, and I was utterly confused.

some time I had been deeply troubled over what of lives my children were being prepared for. They as yet, very young, but it was becoming pain- evident that our relationship was unsatisfactory. fault was mine, I knew. What can a child learn an adult who acts like a child or one who is always and impatient? It became an effort to even smile y own children, and to speak kindly to them. Too it still is.

ild psychology books command: Love your child. how do you love, when you have never learned? uld see my own home disintegrating into a replica hat I had known as a child. Several years of my ger life had been spent in a children's home, where was no love or kindness, only duties. And such ness! I saw my mother only a few times, and she and my father were divorced, I never saw again.

laydreamed constantly of being with my mother, when she did send for my brother and me, I didn't her, recognizing neither her face nor her voice. is time, a step-father had replaced us in her affec- It's a familiar story, and it was such a life that I d would not be for my children.

erson has to have something to by. You can't drift aimlessly t and expect problems to adjust selves. But, where do you be- I wanted my daughters to be "good," to have high moral standards, and to lead worthwhile lives. I yearned to teach them these things, and yet I could not seem to begin. I could have wept, and did, many reproachful, sleepless nights. Finally, in desperation, I prayed, "O God, please help me!" In my stumbling way I prayed for patience and for guidance.

Hoping for something, I started taking the children to a Sunday school. Their attendance was fairly regular, and although they were learning, I still wasn't satisfied. I began to realize that this matter would require more effort from me. It was not enough to give a Sunday school the responsibility which was still mine.

About this time I began to read the church notices and news in the paper each week. The wonderful youth programs of B..... Church first attracted me, and then the articles and pictures of adult classes being confirmed in the church. But, still I hesitated. The church seemed so large; surely it would be too cold and impersonal. Finally, one morning I made the decision to try it anyway, and I knew right from that first session in the Sunday school that my search for a guide by which to teach my children was over. The emphasis placed on teaching the young people, the kindness of the teachers, and above all, the way in which the children came to feel such a personal love for Jesus and a desire to do what is right in His sight—this was what I had been looking for!

After this I felt compelled to attend church services. No matter how often I felt that I would not go, I still found myself entering the church. In spite of myself, my prayers were being answered.

I started attending adult instruction class to find out more about the Church and its teachings. During this time, and through the Easter season, I underwent a tremendous personal awakening. Without a doubt I knew that I wanted to be baptized and confirmed into

(Continued on page 861)

The above article "Something to Live By" was written by a member of The Evangelical Lutheran Church, but with the request that the name of the church and author be withheld.

LUTHERAN HERALD — O. G. Malmin, *Editor*
CLARICE FOSS, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*
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Photo by Hilfswerk

Two refugee farmers from Pomerania sit on sand dunes on the island of Sylt off the coast of Germany and dream of the 100 acre farms they had in their homeland. The refugee camp at Sylt is one of many camps in Germany which offers a home to farmers that hope to return to the soil. There is not enough land in West Germany to absorb the refugees from the east.

Refugees for Ameri

Clara And

Two old Indians sat by the side of the road watching the tourists step off the bus into the hot sunshine of Pueblo. A plump blond exclaimed excitedly to her husband, "Look, aren't they different?" The grizzly old Indian turned slowly to his partner, "We really passed those immigration laws too late, didn't we?"

Our immigration laws now control the number of people who can legally enter the United States each year for permanent residence. Any other immigrants, not included in our regular laws, can be admitted only by a special act of Congress.

The Refugee Relief Act of 1953 was signed by the President of the United States during August, last year. It promised that 209,000 persons throughout the world who had lost their homes due to war or politics could come to the United States without waiting for a quota number.

To most American citizens, the quota is a vague number of persons allowed into the United States each year. Actually this quota is broken down into an exact number for each country in the world. The number of admissions from each country is based on the numb persons of that national origin in the United Sta the year 1920.

For example: Each year 65,361 persons from Eng 2,364 from Norway, 3,069 from France, 205 from C and 115 from Estonia can be admitted. Birthplace citizenship, determines the quota to which an immi is assigned.

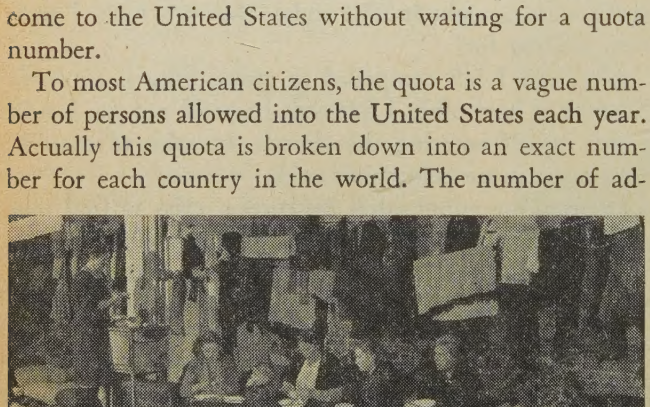
We had one missionary family, German in o who pleaded with us—Could we help? The paren longed to a mission in China taken over by an A can church. When China became Communist the ents came to the United States. The daughters we Germany, but they have little chance of joining parents. You see, the daughters were born in C where the quota is oversubscribed for years ahead

Our immigration laws allow 154,657 persons to to our country each year. For the years 1925-1952 44% of these persons arived. Why? Because our allow many people to come who don't want to c who don't need to come. The English people, who to emigrate, have an open door to Canada, to Aust or to any of the other far-flung parts of the British pire. The Scandinavian countries are relatively perous today, and their people aren't emigrating as did a century ago. Our regular immigration law do provide giving these unused places to other pe throughout the world who want to come, who nee come.

Our new Refugee Relief Act allows 209,000 per to come into the United States during a three period. This comes to nearly 64,900 persons per or approximately 22,100 less than the unused q numbers available on the average under our reg immigration law. This new law merely lets those sons who need a new country use some of the un places.

Early in the history of our country, Scandinav came to this country, together with Germans, Frenchmen, and with Englishmen. They came fo ligious reasons, for political reasons, or for econo reasons. They were your ancestors and mine.

The Frenchmen were so impressed with America their homeland presented our country with a Statu



Ford Foundation Photo

Refugees from the East Zone of Germany spend many weeks in one of the 83 "temporary" refugee camps in West Berlin. Some of the camps are in bombed out factories, others in former barracks and in air-raid shelters.

ty which describes on its base
radition:
me your tired, your poor
ur huddled masses yearning to
reathe free,
vretched refuse of your teeming
hores
d these, the homeless, tempest
ssed to me,
my lamp beside the golden
oor.

church is playing an active
nder the Refugee Relief Act.
afternoon, while drinking a
coffee with a group of Ladies
s, I was asked to answer these
ons: "Why don't we just pro-
pastors to counsel the people,
t the government worry about
gration processing?
hy must we, as a church, take
e technical activities of assist-
man and his family through
nsulate, buying his transpor-
tickets, loaning him money,
iving him a job?
the government cannot handle all these details,
there are plenty of non-church agencies specializ-
this type of routine work?
't this outside the scope of church work?"

Lutherans of the world are on the move. No one
s the exact number of Lutheran refugees who came
Germany and Austria during and after the war,
safe estimate is between six and seven million.

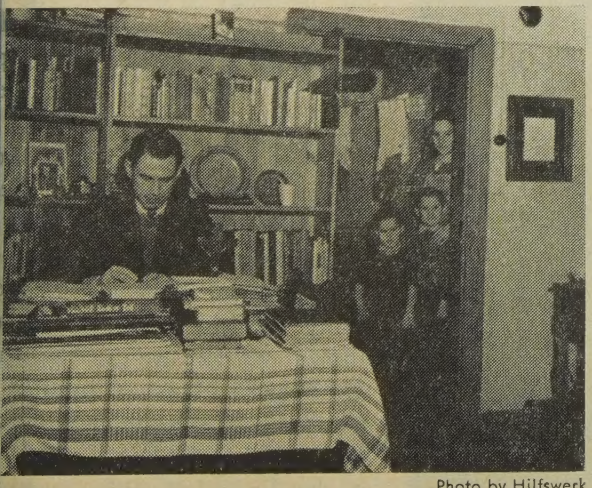


Photo by Hilfswerk

border between Czechoslovakia and Germany thousands of
n refugees live, crowded together in the Bavarian homes.
ering to them are refugee pastors, supported by the German
and Lutheran World Action funds. This one room shown
serves as the pastor's study, dining room, living room, and
m.

NLC News Bureau

Not very hygienic! So far their little world is still untouched by hardship and trouble, as lids of cans serve as substitutes for toys.

This is the Lutheran membership in the United States today.

When the Lutheran World Federation first stepped into the camps of Germany and Austria after the war, it was to establish congregations and Sunday schools. Food and clothing were distributed through the pastors. Tons of newsprint were sent to print Bibles and religious literature in the native tongues of the refugees. Pastors' salaries were paid so that full time religious leaders could give spiritual care in the camps.

Was this enough? In ordinary times, and under ordinary conditions, perhaps. These were not ordinary times. Most of the refugees wanted advice on how to find a new home. They spent most of their time in the offices of those organizations which could help.

The answer for our church was to follow our people. The Lutheran church has done a marvelous job of following these people. Last year the Lutheran World Federation was the largest resettlement organization in the world among all the church and non-church voluntary agencies.

It has also established an enviable reputation among consulates throughout the world. When the Lutheran World Federation stamp is placed on a case, very little else is needed to assure acceptance of the sponsorship.

When the Lutherans of America now respond to the call for sponsorship under the Refugee Relief Act, they will be following established traditions, as Americans, and as Lutherans.

Music Holds Memories

Fernanda Urberg N

Whether vocal or instrumental, choral or orchestral, music holds memories. For the many young people in our church and college choirs, these experiences will hold cherished memories.

For middle aged people of today who have earlier sung in choral groups or solo, or who have played in instrumental groups—for them this music is rich in memories.

For many an old person, much of his life is bound up in the melody of song. There is the memory of childhood melody taught at his mother's knee, or melody of hymns learned during confirmation instruction, or of the privileged hours of hymns sung in the church service and during family devotion, or of hymns of praise to Almighty God hummed at work. There is memory of music listened to as the phonograph, radio, and vision developed through the years.

Music has a unifying effect. The memory of ma individual is that of coming home for Christmas tion when the whole family with friends cro around the piano to sing welcome to the new King. Many a happy hour has been spent in this of group activity. Those members of the family did not care to sing, listened. Yet they, too, felt they had a share in it.

And, the memories of the children's Christm Easter programs. Each individual either re-live memory of his own participation or the memo seeing his child, or nephew, or niece, or granc taking part in re-telling the birth of our Savior. Al will bring hours of pleasant r ing the past.

There is the memory of the dweller awakening to the mus birds singing their praises to who created them; and, that rural dweller, after a restful n sleep, bursting into early mo song in thankfulness.

Last spring I attended a ch service where the music was vided by a wheel chair choir, a wheel chair organist. To liste fine harmony in praise to the for His blessings—yes, sung an companied from wheel chairs— brought new thoughts about value of music.

One of the most valued typ activity at our homes for the ag choral singing.

Less than two years ago a was organized at the Norwood home for the aged in Chi known officially as the Norwe Old People's Home. "The choir conceived as a possibility of e tainment for the Spring Lunc of the Ladies' Auxiliary whic held annually in June," says M Garfield Stensland, superinten of the Home. "Furthermore," w

The choir from the Norwegian Old Pe Home in Chicago, Ill.

it was thought, too, that we would have enough
ial in the attic to allow these members of the
to dress in costumes of the Gay '90's. As you see
e picture, this worked out . . . except, we had no
me men's wearing apparel available for them."
ause those who listened and those who sang in
hoir were so happy over their first attempt at sing-
ymns from *Landstad's Salmebog* and also singing
egian folk songs, it was decided to make this a
anent organization of the Home.
is group has sung at several events at the Home,
nday morning services, at Lenten services. They
also sung at the Danish Old People's Home, less
a mile distant, and were extremely well received

the residents of the Home the choir gives oppor-
for an added activity, and it makes them feel
hey are contributing something useful at the same
as they are enjoying themselves.
ere are soloists in this choir; Mrs. Renden is so-
, Mrs. Ragnhild Olson is alto, and Mr. Iverson,
ite of his eighty-two years, is the tenor soloist.
e two sisters who give of their time to rehearse
this group gain much satisfaction from it. Rehears-
e about one hour in length every other week. The
is set at two or two-thirty in the afternoon so as
ve time for the afternoon nap before the singing
s.
ere are fifteen members in the choir; all were born
orway, except for three members. The two persons
ne uppermost step in the picture are the Misses
nefred Erickson, director, and her sister Carolyn,
npanist. They are the granddaughters of the late
Niles T. Quales, founder of the Norwegian Old
le's Home. The youngest member of the choir is
nine years old; the oldest, eighty-eight. The aver-
ge is about eighty-five.
e idea of singing hymns is contagious. And Super-
dent Stensland, himself an able soloist, spreads his
siasm for song. I can never forget one day when
visiting this Home. As we came to the room of an
woman (in her nineties) who had lately celebrated
irthday and whose room was filled with flowers,
ing with happiness, she greeted her friend. Imme-
y Mr. Stensland reached for the old, well-worn
stad's hymnbook from the bookshelf and asked,
at shall I sing today?" The answer came quickly.
request was for a hymn learned during confirmation
uction in Norway. Without accompaniment his full,
iful voice filled the room with devotion as he sang
rayer, "Let Me Be Thine Forever, My Gracious
and Lord."
sic holds memories. It is of singular value to the
ents of our homes for the aged.

The Life-Line of Christians

Harold B. Kildahl

THE FIFTEENTH SUNDAY AFTER TRINITY
September 26, 1954

Text: Luke 10:38-42

When we were children, living in South Minneapolis, we often walked to Minnehaha Creek to swim.

There was a wide "swimmin' hole," and overhead, dangling down close to the water surface, was a large grapevine on which it was possible for us to swing across the creek. You can well imagine the fun we had playing tag and escaping from one another by swinging across the creek on that vine.

Now, I realize that this has very little to do with the substance of the text, but when Jesus said, "The better part" it occurs to me that He means something on which life could be built and staked. Something that would not give way, but be strong and withstand the weight of life. He meant faith, of course; faith in Him. Mary, by her devotion, sitting at the feet of Jesus demonstrated that faith. It was her life-line.

Everyone needs a life-line that will not give way when it is tested by the weight of life. Everyone needs a strong cord, that shall bind his soul and life to Christ. There is only one possible cord, the cord of faith, undoubting and unwavering faith expressed in worship, prayer, and praise, in thanksgiving, love, and devotion. You too, friend, need a life-line that will sustain your soul and life here and now.

But what about Martha? Was she all wrong? Is work something that is undesirable and forbidden by the Lord? Is it wrong to do the essential things of life, the little chores and duties that intrude upon life at every turn?

The cares and the troubles of Martha's life were not in themselves the cause for His rebuke. It was Martha's attitude back of the anxiety and concern she expressed that caused our Lord to offer His stern rebuke.

When the little grubby things of life, the ruts and routine of life, the little annoying things of life become so important that they demand all of one's time and all of one's attention, there is a grave danger of losing sight of the "one thing needful."

The Christian can do little duties and still be a Christian. His life, his work, his obligations, all of these are a part of his Christian stewardship, a part of his Christian life, and in them all Christ is still present, still glorified, still worshipped and loved.

Mary typifies the Christian in an act of worship and a life of faith. Martha typifies the possibility of losing sight of the needful. Therefore, friend, be cautioned in life; take the life-line that is Christ, and let Him sustain you today and always. Amen.

Guests from Norway

A meeting unique in the annals of our Church came as a result of the Evanston Assembly of the World Council of Churches. Under the sponsorship of the Norwegian Conference of the ELC, the delegates of the Church of Norway to Evanston were the guests of our Church for four days. The formal meetings were held at St. Olaf College. However, it was made possible for the group to visit Luther Theological Seminary, Luther College, and First Lutheran Church of Albert Lea, in order that they might get as broad a picture of the Church as possible.

The continued close relationship between "Mother" and "Daughter" Churches was symbolized in concrete form by the gift of Communion silver to the Muskego Church. The presentation was made by the Rt. Rev. Johannes Smemo, Bishop of Oslo and Primate of the Church of Norway. The gift was accepted by Dr. Schiotz, who at the same time turned it over to the custody of Luther Theological Seminary.

It is interesting to make some sort of conjecture as to future relations with the Church of Norway. Over the past many years, the connection has been quite close. A goodly number of Norway's Christian leaders have been our guests; many of our men have visited the land whence their fathers came. The relationship has been mutually beneficial.

For several reasons, what relations are maintained in the future will be somewhat different. The matter of language is today as much of a barrier between us and the Church of Norway as it is betwen us and any other non-English speaking Church. Our people simply do not speak Norwegian—at least those under the age of fifty. Fortunately, our European brethren are not quite so "linguistically illiterate" as we, but we cannot expect ties under present circumstances as close as those which existed when it was almost unheard of to find a pastor, at least, of our Church, who did not speak Norwegian.

The coming of the merger will possibly tend to loosen the ties still more. After all, if the four negotiating bodies merge, only a bare half of the people in the new Church will have any blood ties with Norway.

Nevertheless, we believe that every effort should be made to continue ties with the Church of Norway. Those ties will have to be on a purely spiritual basis, since the nationalistic basis is simply not valid any longer.

We hope that the recent visit of the Norwegian Church leaders will encourage our Norwegian Conference to do all in its power to maintain good spiritual relationships with the Church of Norway—the Church from which we have received and can receive so much.

EDIT

More "D

We do not recall who it was that coined the expr "Delayed Pilgrims," to describe the Displaced P mostly Latvians and Estonians, who came to our a few years ago. They were victims of war and aftermath, and they needed homes, new opport and temporal security. These America offered a been the richer for it. We looked upon them as group of "pilgrims," "delayed" by a century or otherwise no different from our fathers and m who came from Europe "to possess the land."

More "Delayed Pilgrims" are coming! The co this week's issue and an accompanying article (three) by Miss Clara Anderson may be consider "opening gun" in a campaign to bring the matter attention of our readers. Miss Anderson has had a ber of years' experience in refugee work in Ge and speaks with authority.

Just as we were thinking of writing a few lin so much to supplement as to emphasize what Mi derson has to say, we received an unexpected visi at the office from Dr. Julius Bodensieck, who has many years in Germany as a representative of th tional Lutheran Council. Dr. Bodensieck is a guished professor of theology in the American Lu Church and probably knows the refugee situati Germany as well as any man living. Actually, th things we have to say here stem from our conver with Dr. Bodensieck.

The whole experience of receiving Displaced P was a happy and fortunate one. True, there wer appointments. Some of these "Delayed Pilgrims" here expecting greater things than we could d Some of them came claiming skills they did not p On our part, some of us expected too much of and possibly had a faulty attitude. It was, accord inevitable that there should be disappointments on sides. However, we do not believe that it is an ex ation to say that in ninety-five per cent of the case "Delayed Pilgrims" of a few years ago brought bl to us and they in turn were blessed.

There is no reason to believe that it will be dif now. True, the situation is quite different, but o detail. Those who will be coming to our shores no Germans. The vast majority are those we have co call "ethnic Germans," that is, Germans by blood not Germans in the sense that they have lived lives in Germany. Rather, they are expellees from b

[ALS

ns"

on Curtain. When, for example, Poland became territory, the residents there were simply chased ometimes on half an hour's notice. The same was n the Ukraine and in many other places. These es were Germans, in the sense that their blood erman, although they and their fathers might ived in the countries from which they were ex- for a century or two. They were sent to Germany, obviously, could not absorb them all. These are ople who now make up the great majority of those re knocking at our gates.

Bodensieck states it as his conviction that it will l more easy to assimilate these people than it was redecessors from Estonia and Latvia. He says that t many of them are farmers and are hoping that nay be found some place for them in the agricul- portions of the United States. Others, obviously, borers and business and professional people.

emendous number of them, of course, are Luther- hey belong to our "household of faith." That is nce again, the Lutherans of America are being upon to open their hearts and homes to these and to help them gain the opportunity they want. ing these folks to our shores is not easy. The law which they come is not the best. However, the ee Service in which the National Lutheran Coun- l the Missouri Synod have joined is doing a tre- us job in screening these people and making it le for them to come. Miss Cordelia Cox, who is rge of this work, is not only a great humanitarian so an exceedingly capable administrator. Under her on, the work is going forward rapidly. About the hese lines are read, a team of Americans will be rmany or on their way there to pass on the quali- ns of some of these friends who have already re- the approval for immigration of the German hes.

s is, as already remarked, simply an introduction tremendous subject. As Miss Anderson's articles l, we know that questions will arise in the minds ny. Please do not hesitate to write to the editor, ur office will make it its responsibility to see to it ne questions are referred to the proper persons.

s can be a tremendous spiritual experience for us. God that the hearts of American Lutherans may ened to this new group of "Delayed Pilgrims" as s they were to the earlier group.

Hans

This is the second time in sadly few weeks that we have felt called upon to devote an editorial column to a few words about a beloved fellow-worker whose day of work is ended. To be sure, we realize full well that it is not as a rule either wise or necessary to editorialize about the death of this or that person in the Church, and it is not often we do it. However, occasionally it may be justified.

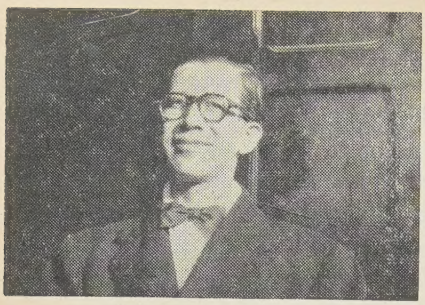
Such is the case with Hans Heir who was superintendent of the plant at Augsburg Publishing House. Death came to Hans with lightning suddenness Thursday evening, August 26. He worked through the day and evidently had no premonition that it was his last day. He was in the editor's office just at closing time to discuss a matter related to the HERALD, visited with the general manager for a while, and went to his home. At 7:30 he was dead.

Hans was one of the "old timers." He went to work at Augsburg Publishing House in 1916 as a young man. True, he went to other positions several times but always returned to Augsburg. He was, in years of service, one of the senior employees. An expert printer, he became foreman of the composing room and finally superintendent of the entire plant.

What marks Hans out as a man of outstanding service to our Church was not his length of service, his ability as a printer, nor even the high position he attained. It was the fact that he so thoroughly understood the purpose of Augsburg Publishing House.

That statement demands explanation. Augsburg Publishing House is an institution of the Church, founded by it, owned and operated by it, intended to serve it and it alone. But at the same time it is a commercial institution in a unique sense. The Church expects, and has a right to expect, not only that the publishing house shall do the printing necessary for the Church, but that it shall be self-supporting and shall show a profit which shall accrue to the Church.

Hans was one of the men—and, thank God, there have been many of them—who never forgot, and never permitted those under him to forget, that Augsburg Publishing House was a part of the Church. His absorption in the church work he was doing was not one whit less intense than is that of the most consecrated pastor or missionary. We believe that it may be said that of particular concern to him was LUTHERAN HERALD. He knew that it was the organ of the Church and he bent every effort to be the assistant, the counselor, and the friend of those of us who work in the editorial office of the paper. The editor's first reaction to Hans' death was that he had lost not only a friend but the man upon whom he had leaned more heavily than any other man in the entire plant. LUTHERAN HERALD owes Hans Heir a debt of gratitude which simply cannot be over-estimated.



Pastor Orozco, conference speaker at Bogota

Bogota Conferences

Rolf A.

The conference being held in the church in Bogota

We had two conferences in Bogota pertaining to our mission work in Colombia. The first one was a conference of the Colombian Church and the other of the missionaries.

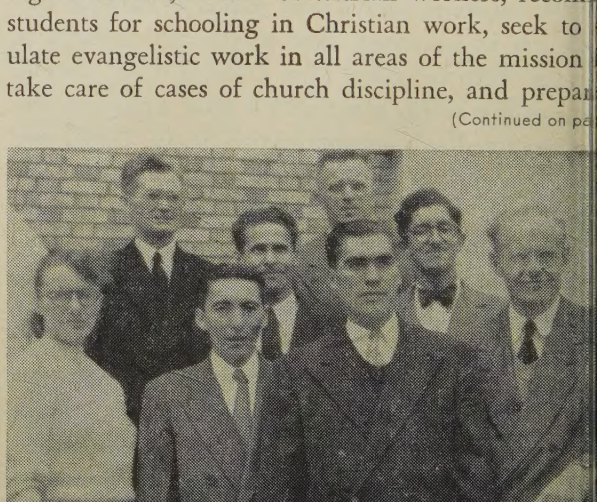
The first conference met in the church in Bogota, with representatives from Bogota, Tunja, Parpa, El Carrizal and Medellin. Others had planned to send representatives, but were hindered for one reason or another. The conference was largely for mutual inspiration and for study of the Word of God. It was well attended by both official representatives and visitors. Most of the messages were brought by the Colombians, and they were deep and earnest.

There are several things that stand out in my mind. The first is the representatives themselves. There was Arisa, for instance, who had been driven out of several cities where he and his family had lived, because he was a Protestant and persisted in retaining his Protestant faith for himself and his family. I was his guest seven years ago in Duitama when we were attacked by a mob and driven away from our little picnic place. One of his sons is now attending the Institute preparing to be an evangelist. The rest of the family is living in Bogota. The evening speaker was Pastor Orozco, a former novitiate in a monastery, and now a powerful preacher for Christ as the only way unto salvation. Others were Gerardo and Pausanias Wilches, c from Santa Ana, a Protestant community. I had in their homes, and worshipped in the chapel the built way up in the mountains of Boyaca. Now dare not recognize them when they come back fo of reprisals from the priest. The chapel is in Porres came from Parpa, where the school had closed recently, and where the chapel was even being closed. Others had lost most of their posse for the sake of their faith. How could a conferen indifferent or dull with people like that?

Another outstanding thing was the business s The missionaries had requested that this conferenc members of a council that was to serve as the ad trative body of the Colombian Lutheran Church it was fully organized. They rose to the occasio seemed happy in their new responsibilities to be s with the missionaries. The executive committee c mission consisting of four members, two trained logical students or pastors, two lay members elec large, and one representative of each organized c gation, was designated as the Council. The last categories consist of Colombians, only.

They will study possibilities of expanding m work into new areas, will look into the possibil reopening work in closed areas, examine candidates ing ordination, station Colombian workers, recom students for schooling in Christian work, seek to ulate evangelistic work in all areas of the mission take care of cases of church discipline, and prepa

(Continued on pa



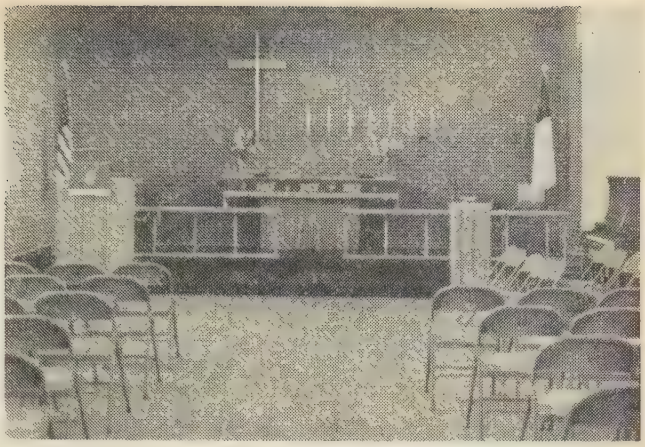
Colombian and missionary members that make up the joint istrative council for the Colombian Lutheran Church are, to left to right: Ostrem, Montoya, Mork, and Lopez; botto left to right: Danielson, G. Wilches, P. Wilches, and Olson.

Happened Harlem

Clarence Solberg

ything that happens there is always a first time. mes the first time is the only time. Sometimes t time becomes an accepted pattern.
in the Department of Home Missions hardly ex- e recent action of the American Lutheran con- on of Harlem, Montana, to become a common ence; in fact, it is so uncommon that it is the ch step ever taken in our Church Extension history. *This young congregation laid all the ry ground work for refinancing its Church Ex- Fund loan of $45,000 for the church and parson- fore it dedicated the buildings built with the loan* .

em is not a major city or suburb. It is simply a mall town of 1,100 population with a good farm nch area around it. It was named, incidentally, gro soldiers. It is also affected strongly by a nearby reservation and was settled both originally and hrough the years by white people of many nation- backgrounds, including former residents of Min- and North Dakota. It is really the last town of onsequence along the Great Northern "High in northern Montana to be occupied by The elical Lutheran Church.
first attempt to have an ELC congregation faded though a congregation was actually organized corporated and even acquired a lot. The initial ward the present congregation came in January, when Dr. L. N. Field, then president of the Rocky Mountain District, and Pastor L. A. B. Nelson of nearby Chinook met with other keenly-interested persons. The group gave a unanimous vote in favor of establishing a Lutheran congregation in Harlem; but the enthusiasm of the people was hard-pressed when no pastor accepted the call to the proposed three-point parish of Harlem-Hogeland-Turner.



Chancel in the Harlem Lutheran Church

Their dogged determination was rewarded, however, when the American Lutheran congregation of Chinook assented to their request to have Pastor L. A. B. Nelson serve on a part-time basis. Pastor Christian Anderson made Harlem part of his Hogeland-Turner parish in 1951-52 when Pastor Nelson left to begin a new congregation in Minot, North Dakota. In mid-1952, the Harlem congregation returned to the Chinook parish under Pastor A. Wallace Johnson.

The written records may show that the action to have a separate parish came from the District Committee; but the truth of the matter is that the idea originated in the enthusiastic and aggressive minds of the folks in Harlem.

The congregation chose to receive no salary help but assumed the total adequate salary support for Pastor Stanley G. Knudson immediately upon his arrival in November 1953. They also chose to cover his full pension and to buy their own minimum equipment rather than get the funds for such on a loan basis from the Department of Home Missions.

Even before Pastor Knudson came, the congregation had gone through the costly experience of paying for plans that were not quite in keeping with Home Mission planning, had made a completely new "attack" on church design, and had begun

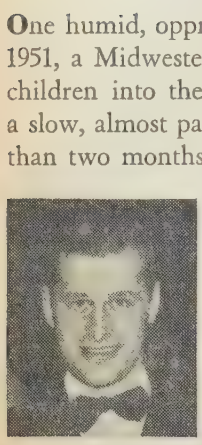
(Continued on page 861)

The 1954 confirmation class in the American Lutheran Church

Spotlight on Placement

Larry Chris

One humid, oppressive morning, in the late summer of 1951, a Midwestern farmer squeezed the last of his six children into the back seat of the station wagon with a slow, almost painful reluctance. Even then, after more than two months of planning for the move, it was not easy for Andrew Thompson to leave the rolling hills and fields of his 320 acre farm.



Larry Christenson

Three generations of Thompsons had tramped the soil of that farm since Ivar Thompson homesteaded the land in the Fall of 1873. Sturdy Norwegian hands pushed the wilderness back to make way for a new home in a new land. Years of hard work, endless streams of sweat, and insistent devotion to a task transformed a half section of prairie into a thriving, productive farm. It weathered the years of drought, the terror of the locusts, the panics and depressions. And then, on that August day in 1951, it passed out of Thompson hands. Andrew, a trained veterinarian, left the soil and pastures of the family homestead for a position on the faculty at the University School of Agriculture.

Yet, in selling his farm, Andrew Thompson left much more than 320 acres of Midwestern real estate. A quarter of a mile down the highway a white frame church pointed its seventy year old steeple to the sky. Thompson hands had helped dig the foundation, and frame the studdings for that church. Its records told of Thompson baptisms, marriages and deaths. This, too, was part of Andrew Thompson's heritage. But, this heritage could not be bought or sold. This had to be preserved in some other way than the tendering of a check, and the signing of a bill of sale.

It was when Andrew first realized this that he became acquainted with the Placement Service of our Evangelical Lutheran Church. He had heard of this agency of the Church, and he had a dim idea of what it did and how it worked. But, now he had an opportunity to see it in action, to understand it more fully.

A few years ago our church came to realize that when a family moved from one community to another, something more than a letter of transfer was often needed, if that family was to be rooted in a new congregation. And, equally important, something substantial had to be done to plug the gap, left by these departing families, in the home congregation. This was especially true in rural areas, where the greatest part of our church still lies. The Placement Service was created to hand job.

Like many others, only generally acquainted wi Placement Service, Andrew Thompson thought o little more than a church employment service, a of want ads in the Lutheran Herald. But, wh sale of his own farm came up, and he discussed i his pastor and the Placement director in his own erhood, he realized that the Placement Service fi the total pattern of the church's function. An standing of it drives a man's thinking back to th bed-rock of the church's purpose and mission. F church of Jesus Christ exists for no other purpos to conserve and extend the communion of sain fellowship of believers with their God.

The Placement Service, through the laymen church, works toward this goal in a certain, s manner; intelligent help in the placement and foll of Christian families in relation to the church. It Andrew Thompson find a buyer for his farm—a who would become an integral part of the churc Andrew was leaving, and would take over, as it for the Thompsons. And, through the men of the erhood, it followed the Thompsons to their new and helped them in the routine, but often bewild aspects of becoming settled in a new community; ing a home, a school for the children, a memb and activity in a new church.

The Placement Service is not satisfied that the p of our church be "generally" concerned and inte in "the church." Such a view lacks practical applic We must be vitally and actively concerned wit church, the special area God has given us to work important that we conserve and extend our *part* church wherever and however we can. Not that w timentally tie ourselves to a building or a heritage that we are vitally interested in the *people,* defi concerned about the progress and condition o *Kingdom-work* that has been given us to do. If a fa such as the Thompsons, leaves a church and the ch as a result, is weakened, the tragedy is not t building might have to close its doors, but that

Larry Christenson, son of Mr. and Mrs. Ade Christens St. Olaf College, Northfield, Minnesota, and author of t article, lives in North Hollywood, California, and is a memb of Central Lutheran Church at Van Nuys, California. He w be remembered by many as producer of "The Heartl Troll" while a student at St. Olaf College.

s being slowed down. This is our eternal concern
e work of God.
concern always manifests itself in terms of
. The whole purpose of the church is to conserve
tend the body of Christ, which is the body of
committed to Him. This interest has a two-fold
The church is interested, first of all, in its mem-
or their own sake. It wants them to continue to
nce that fellowship with the Living God. Sec-
the church is interested in what the members
ntribute to the furtherance of God's Kingdom to
who have not yet found it.
s the church is interested both in what a member
in what a member can *do. When either of these*
ts takes on a disproportionate importance, the
loses its effectiveness. If we are interested only
at a member *is,* we lose our missionary motive
o contrary to Christ's command. If we are only
ted in what a member *does,* we run the danger
ng him . . . becoming so wrapped up in what
, that we lose sight of who we are doing it for.

lual interest of the church, to conserve and extend,
down to an extremely *practical* application in the
y of the Placement Service. As we *conserve* the
i, by bringing in a new member to replace one
s moving away, we *extend* our ministry to the
, the new member. And as we *conserve* our *people,*
lowing up the man who has moved away, we
l the *church,* by strengthening the congregation
which he goes. Thus, we conserve and extend at
me time; conserve the church by extending the
—extend the church by conserving the people.
s was the experience of Andrew Thompson, one
estern farmer who sold his farm and took a posi-
n another community. But his case, though unique
personal aspects, is not uncommon in its meaning
. We live in a moving, dynamic country. Our
h is more and more a *moving* church. We want
move to count for Christ, and His church. This
goal of your Placement Service, a program of
rvation and extension.

ething to Live By

ued from page 851)

..... Church. This was a time of intense happi-
or me, and I was thrilled beyond measure when
ook of my first Communion. I had long looked
rd to sharing in the wonderful promise it holds.
s has been a great experience for me. My children
share in many spiritual blessings which we had
l before, and our lives feel more secure in this
ound happiness. We have made friends in the
h, and I feel certain that our friendship will prove
enduring because of this new bond between us.

All of this, of course, is only a beginning. The problems are not all solved, and there will be others, but I have found the courage and the way to face them. I have also become truly reconciled with my own mother and no longer feel a resentment toward her.

Thanks be to God for such peace in my heart!

I wish to express my eternal gratitude to Pastor..... and his wife. It has been a great influence on me to see two people so joyful in their service of God and so eager to share this with others.

It Happened in Harlem

(Continued from page 859)

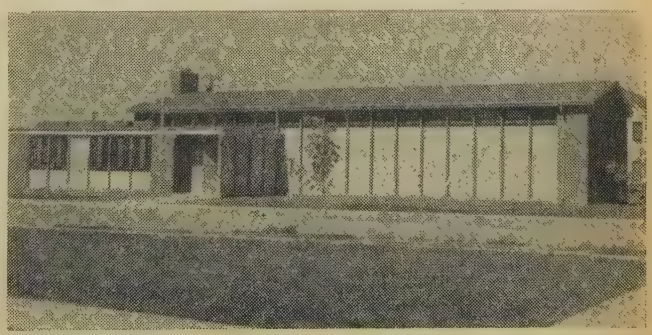
construction of the new, contemporary-styled church plant. To an utterly determined group difficulties were more a temporary hindrance than a long-term obstacle for they certainly did not stay in the way of progress.

Perhaps the climax of the outward history of the young congregation came when the Church Council began to work on someone's far-fetched idea of refinancing the Church Extension Fund loan before July 18, day of dedication. Admittedly no congregation had ever done it before; certainly no one would criticize these people if they failed. But if the released funds could help someone else, they'd certainly give it a real try.

And try they did! Setting up their own program, the Church Council sold certificates of indebtedness to themselves and their fellow members, and contacted a commercial loan agency for the necessary balance, so that on the day of dedication all arrangements for paying off the loan had been made. After the service of dedication the Church Council members declared their faith in the possibility of selling enough more certificates of indebtedness to offset the necessity of the commercial loan. In either way the Home Mission records will read:

American Lutheran Church, Harlem, Montana:
Loan paid out for church and parsonage—1954
Dedication of church and parsonage—1954
Full repayment of loan for church and parsonage—1954

For anything that happens there is always a first time.



Pictured above is an exterior view of the new church at Harlem, Mont., which was dedicated July 18, 1954.

TOWARD THE SIXTEENTH SUNDAY AFTER TRINITY

The Epistle: Romans 9:1-13 The Gospel: John 11:

Monday, September 27
MOUNT ZION
Read Hebrews 12:18-24

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem . . . and to Jesus, the mediator of a new covenant.

Mount Zion is far better than Mount Sinai. One asks for faith, the other inspires fear. One has to do with the good resolution found in the Psalm: "I will lift up my eyes unto the hills." The other is hard to look at, as described by Moses who said it filled him with trembling. Sinai condemns; Zion saves. One is a place of Law, the other a place of Love. We should rejoice that Mount Zion has been created.

In Zion we have our Mediator. Christ invites us to come with our burdens and our needs. If we come confessing, and our hearts repentant, He will hear. He not only listens, He mediates; He pleads for us before the Father. God acts in love for the sake of His Son.

O God, direct us always toward Mount Zion. Let Thy heights lift us from the the low places of life. Amen.

Tuesday, September 28
REST
Read Matthew 11:25-30

"Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls."

Here is an offer that everyone ought to take. For it is not just another answer, it is *the* answer to a very real need. Tired backs, burdened hearts, and drawn faces tell of a restless world in need of rest. And to those who long for it, Jesus says, "Come! You are tired. Here is rest."

But this is not a call to quit, as if you were all through. It is not a retirement, nor is it a shorter work-week. The Lord knows we have work to do, we have burdens to carry, and problems to solve. He does not ask us to "ditch" these things and run away: He asks us to stay with it, but to take Him along. Thus while we keep on serving, living, doing, we have rest. He carries the burden, He lifts the load.

Perhaps there is some burden today that is more than you can carry. Why don't you ask Christ to help you? He will.

O Jesus, give us the sense to avoid carrying the load alone. Amen.

Wednesday, September 2
IT IS TRUE
Read Job 5:17-27

"Lo, this we have searched out true. Hear, and know it for your

This sounds like somebody had ducted a research on the goodnes faithfulness of God. And, they had ing so, they came up with the answe every suffering, wondering, quest person wants to know: Does God Does God know? Does God help answer is yes

Every person who lives to a rip and has done so with Christ, can back in his own experience and see God has been with him all the way Were there decisions to make? Go there. Was a heavy burden pressed d God was there. Was there loss or pointment? God used it to refine fait the way through, God was presen directed, helped, and healed. By thei experience Christian people know it is

Here then is an eternal truth to hold of. It will serve as the keel ship to give balance to the ship of

Help us, O God to see the truth o love in our own lives. Amen.

Thursday, September 30
TOTALLY CHRISTIAN
Read I Thessalonians 5:14-24

May the God of peace himself sanctify you wholly; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ.

Of course, there can be no such thing as being half-Christian, although we often try it. Paul here speaks of spirit, soul, and body, dividing us in three ways. All three of them, he says, should be sanctified wholly: not on occasion, but always. And, he reminds us that this sanctification, this being made holy, must apply in all of our living. Be helpful to the helpless, encouraging to the downhearted, be patient with people. Don't be so worldly that you try to "get even" with those who hurt you. Don't be afraid of doing good. Let your Christian faith get into your blood so it flows out into your hands and feet. Let it control your temper and your tongue. Let it show itself in your entire being.

Our example is Christ Himself, whom we worship.

Heavenly Father, make us more and more like Jesus. Amen.

Friday, October 1
RESPONSIBLE
Read Matthew 25:14-30

But he who had received the one talent went and dug in the ground and hid his master's money.

There is nothing tragic about being given one talent in life, instead of two or five. The only thing that is tragic is failure to put the talent to work. In the parable it is made plain that we are responsible for the talent God gives us. If we do not use it we will lose it. If we are not responsible, if we do not keep ourselves accountable to God, we sin against His holy will.

It has been said that Andrew, the Apostle, was a one-talent man. But, he had the ability of gracefully playing "second-fiddle" to his brother, Peter. This was an ability that Peter never had. Andrew was winning, and he used himself as an introducer of others to Jesus. He used to God's advantage the gift he had.

Not how much I have been given, but what I am doing with it, is the concern.

Keep me mindful, O God, that I am responsible to Thee. Amen.

Saturday, October 2
LIMPING
Read I Kings 18:21-40

And Elijah came near to all the p and said, "How long will you go lim with two different opinions? If the is God follow him; but if Baal, follow him."

Because he knew exactly how much at stake, Elijah wanted a show-down wanted things to be brought to a hea those wicked days, heathen practices having their way with God's people every hand they were sacrificing to Gods. The Priests of Baal, in partic were having a field-day; and it was c heavy damage to lives and souls. people were believing, first in God, in Baal. They were going back and fo they were limping, when they should been marching for God.

We are in the same danger. So lon we find ourselves divided in our love, allegiance, our service, we are limp God does not want anything less than footfalls on the way of righteousness wants our every step.

Let us ever walk with Thee. Ame

hools and Colleges

Edited by the Division of Higher Education

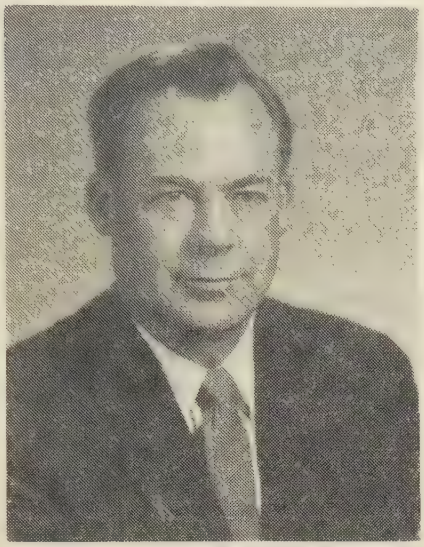
. O. DAVIDSON NAMED DMINISTRATIVE STAFF JTHER COLLEGE

oard of Trustees of *Luther Col-* ecorah, Iowa, has announced the tment of Professor Arthur O. on as vice president in charge of oment. Dr. Davidson has been an of the department of educa- Dartmouth College, Hanover, Hampshire. He served on the fac- Luther College before going to outh in 1948.

Luther College he will head a oment program in which he will ncerned with alumni relations, aising, and a study of future g needs.

Davidson graduated from Luther e in 1931, received his M.A. de- om the University of Minnesota s doctor of education degree from rd. Last June he was elected to professorship on the Dartmouth .

fall, Dr. Davidson served as



Dr. Davidson

workshop analyst and consultant to the business officers of the schools and colleges of the ELC when they met in a conference sponsored by the Board of Christian Education. He addressed the group on the topic, "Financing Christian Institutions of Learning."

EGE FACULTY INTMENTS

seph L. Knutson has announced lowing apointments to the teach- aff at *Concordia College:* War- M. Abbott, Psychology; Albert derson, Philosophy; John Bergs- Music; Wendell D. Buckley, George A. Farr, Coordinator in tment of Physical Education; V. Gunderson, English; Mrs. Nestegard Harwood, Elementary tion; Myron H. Huxtable, Mathe- ; Robert D. Narveson, English, nt Head, Brown Hall; Marla Peterson, Physical Education; M. e Rudd, Physics; Donald C. er, Speech, Dramatics; and Elea- orstveit, Biology.

w dean of instruction at Concor- ollege is Dr. Carl L. Bailey, who een professor of physics at Con- since 1947. Dr. Bailey, who as- l his duties September 1, is a rdia College alumnus.

ding to Dr. S. C. Eastvold of *c Lutheran College,* five new fac- ulty members have been engaged.

Jon Ericson, who has been teaching at Texas Lutheran College the past year, will be in the department of speech. He has his B.A. from PLC and his M.A. from Stanford.

Herbert M. Axford will be in the department of economics and business administration. He has been on the faculty of Knox College since 1951 and is a candidate for the doctor's degree at the University of Wisconsin.

Daniel C. Dvergsdal of Voss, Norway, will teach Norwegian this year as an exchange professor. Prof. Elvin Akre of the history department will teach in Norway for one year.

Gordon O. Gilbertson of Midwest, Wyoming, will teach music and direct the band and orchestra. He is a graduate of Concordia College and has a master's degree from Northwestern University.

The Rev. John Kuethe, pastor of Zion Lutheran Church, Seattle, will teach religion and philosophy. He is a graduate of Capital University and Seminary, and has a Master of Sacred Theology degree from Union Seminary.

At *Waldorf College,* Forest City, Iowa, Richard Moe of Mason City, will become Director of Teacher Education. He is a graduate of Concordia College, Moorhead, Minnesota, and received his Master's degree from the University of Colorado. Mrs. Selma Johnson of Geneva, Minnesota, is the new Dean of Women of Waldorf. She has previously been on the staff as resident head of Thorson Hall.

Miss Sylvia Mollard of Auckland, New Zealand, will teach biology on a Fulbright exchange arrangement under which Miss Louise Ambuel of the Waldorf staff will teach in New Zealand this school year.

Mr. Kenneth C. Bailey, formerly on the staff of Waldorf, will this year teach in the department of Philosophy and Psychology at St. Olaf College.

Nine new appointments to the *Luther College* faculty have been announced by Dr. Ylvisaker.

Norway-born Arne Brekke returns to the campus to head the department of Norse. He received his B.A. from Luther and M.A. from the University of Colorado. Miss Helen A. Strand of Harmony, Minnesota, is associate professor in the department of elementary education. She is a graduate of St. Olaf College and received her M.A. from the University of Minnesota. She is also resident head of Vanaheim.

Ruth Fjelstad, Owatonna, Minnesota, is assistant professor of Romance Languages. A graduate of St. Olaf College and the University of Iowa, she will also be assistant resident head of Brandt Hall.

Einar Johnson, Alexandria, Minnesota, is assistant to the dean of students and teaches English, Norwegian, and sociology. He received his B.A. from Concordia College and his M.A. from the University of Washington. Mrs. Einar Johnson is the dean of women at Luther. She holds degrees from Smith College and Columbia University.

John Knispel, Watertown, Wisconsin, is instructor in physical education, assistant coach in football, head coach of wrestling, and assistant baseball coach. He has his master's degree in physical education from the University of Wisconsin. Other instructors named

(Continued on page 871)

Here and There on the Christian Front

Edited by Raymond M.

EVANGELISM

The major concern of the Evangelism Secretariat of the World Council is "to keep the Churches reminded of their double duty to the Gospel—their duty to be true to it and their duty to commend it," said the Rev. Daniel T. Niles of the Methodist Church in Ceylon, in a report on the work of the Secretariat. This increasingly respected Christian leader told his hearers that Christians miss many opportunities to gain converts by failing to speak up for their faith.

He told of three major questions which had emerged as a challenge to the Churches. Chief of these is that the Christian community in many parts of the world is both "isolated and undistinguishable." It is isolated "in the sense that where Christian and non-Christian meet in the normal business of life the Christian witness is not being rendered, and the evangelistic encounter is not taking place." It is undistinguishable because, "nothing marks it off from the general community. It has no rough edges. It blends smoothly with the environment, it shades off into its background."

Another problem, he said, is that communication has broken down between the Church and some of the main groupings of people in the world. Two such important groups are the industrial workers in western society and the Hindu, Buddhist, and Muslim intellectuals.

A third question, according to Mr. Niles, concerns lay people and ordained ministers engaged in evangelism at the frontier. He said most of them are lonely, many of them have little sympathetic support from their Churches, and all of them are in danger of seeing out of focus the experiments in which they are engaged."

Noteworthy in the report of Mr. Niles is the fact that it represents the studied examination of the responsibility of the Churches in Evangelism, and not only the insights of one man. Noteworthy is also the fact that the Churches of the Council were called upon to confront these current problems of the evangelistic task. A leaven is thus placed into the current life of the Christian world for which all men of Christ's Church should be grateful.

ASIA AND AFRICA ASK SEARCHING QUESTIONS

The Christian world is much healthier when it must confront the searching questions of honest men. At the plenary session of the World Council on August 18 the questions were asked in two addresses by Dr. Charles Malik, Ambassador of Lebanon to the U. S. and representative of his country to the U. N., and the Rev. Peter Kwei Dagadu, general secretary of the Christian Council of the Gold Coast in Africa.

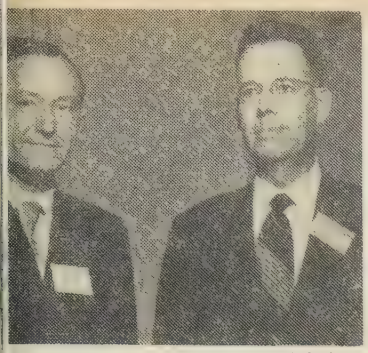
It was a salutary experience fo resentatives of Christian Churc Europe and America to hear fro Arab and this African. Dr. brought an opening hush to the s when he said, "It seems it is n tirely forbidden, nor is it alto indecent, to view the world as a tian, namely, as standing togethe the world inexorably under the s the Cross of Jesus Christ, even th begotten Son of God, who for u and for our salvation came down heaven and was incarnate of the Mary." Such a witness, from su honored statesman, gives streng

NEW WORLD COUNCIL PRESIDENTS

RNS

These are the six new presidents of the World Council of Churches elected at its Se Assembly in Evanston. Left to right: Top row, Bishop Otto Dibelius of Berlin, head o Evangelical Church in Germany; the Rt. Rev. Henry Knox Sherrill, presiding bisho the Protestant Episcopal Church in the U. S.; and Mar Thoma Juhanon, Metropolita the Mar Thoma Syrian Church in Malabar, South India. Bottom row: The Very Rev. Baillie, principal of New College, University of Edinburgh, Scotland; Bishop Sante U Barbieri of Buenos Aires, presiding bishop of the Methodist Church in Argentina, Uru and Bolivia; and Archbishop Michael, head of the Greek Orthodox Archdiocese of N and South America.

:OLOGIANS AT EVANSTON



RNS Photo

sting views on the main theme of the Council of Churches' Second Assem- Christ—the Hope of the World" resented by these two eminent theo- at one of the sessions. They are: dmund Schlink, rector of Heidelberg ity, and a delegate of the Evangel- hurch in Germany (left); and Prof. L. Calhoun of Yale Divinity School, laven, Conn., a delegate of the Con- onal Christian Churches. Prof. Schlink ined that when "people speak of the Christ as the hope of the world, e speaking of the end of the world." Calhoun said "when we think of hope, sually for a better life tomorrow."

tal Christian witness, to be sure! were other signs of his Christian is he proceeded. As he referred to uestions to be faced by these con- s he said, "Let us however, be- lest we approach them without being utterly shattered ourselves foot of the Cross. It is only there here is some chance that we be- ashamed of our cultural pride." hat is desperately needed," Dr. insisted, "besides the highest po- wisdom, is a ringing positive ge, one of reality, of truth, and pe. Communism exposes the in- acy, if not indeed the bankruptcy, e Western imperialist and the Christian approach of the past. thing infinitely more humble, profound, more positively out- ng; something touching the hearts n, touching their need for fellow- and understanding and love, for included and being trusted, some- providing them with real hope, for themselves and their children, ope in this life as well as in the Something of this order is needed. *something is Jesus Christ, the Lord."*

Dagadu's address contained a indictment of the aims, attitudes, practices of the Western World, including the Christian Church. "We are still treated as primitive people who must always be patronized," he declared. "The leaders of the West discuss the grave problems of war at conference tables in Washington, London, Paris, Berlin, and Geneva. Africa will no longer be contented with this sort of patronage. Her political, religious, and commercial leaders want to sit side by side with the Western leaders to decide their future and the future of the world."

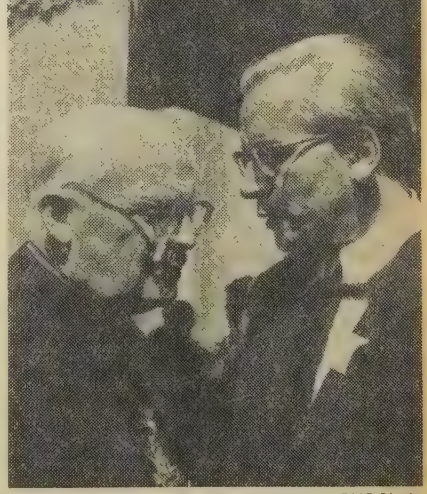
"In some quarters," he said, "Christianity is being called the servant of the policy of divide and rule imported by the West for their political ends, and is regarded as having small value for Africa's new spiritual life. He spoke of denominational competition in missionary activity and the rise of many sects as examples of the disunity of Western Christianity. He insisted, "If this Christian Gospel cannot deal effectively with these urgent problems of politics, industry, labor, wages and land acquisition, then it is not relevant to the life of the present day African."

His words carried great truth, sobering truth. The hearer was easily aware, however, that Mr. Dagadu was not as ready in relating all things to Jesus Christ. He was the victim of being negative without the counter-balancing of "Christ—The Hope of the World."

WORTHY OF NOTE . . .

Racial segregation is a "sin against God and His Commandments," declared one of the WCC's reports adopted by the Assembly. It also said that the Church cannot approve any law against racial and ethnic intermarriage, that it must "never cease to search (themselves) and to declare and repent their disobedience, especially in these multi-racial countries where they proclaim the noblest principles, yet in their own practice they are largely conformed to the principles of the world." . . . No changes in the confessional requirement for membership in the WCC were made. Several amendments had been proposed, most of them seeking to liberalize the requirements. These were turned down on the ground that the suggested changes "would not be in fact within the Christological principle set forth in the present basis." One proposal will be studied by the Central Committee, with a report to come to the next Assembly. This came from the Church of Norway proposing the addition of the words, "in accordance with Holy Scripture," to the Confessional Basis. . . . Inter Church aid and help for refugees have become a "permanent obligation" of the Churches, the Assembly said in an adopted report. It expressed its "deep concern" for the millions of refugees in the world who "represent in 1954 an even greater claim upon the Christian churches than confronted them at Amsterdam in 1948." The Assembly decided that the WCC should "maintain and extend its service to refugees and migrants in Europe, the Near East, and Asia, especially in Japan and Hong Kong." . . . The new 90-member Central Committee comprised 73 clergymen, 11 laymen and six women from 28 countries, including two behind the Iron Curtain. Dr. Franklin Clark Fry, president of the United Lutheran Church in America and Dr. Henry F. Schuh, president of the American Lutheran Church were included among the 90 members.

FOREIGN CHURCHMEN AT EVANSTON



RNS Photo

Two foreign churchmen, official delegates to the Second Assembly of the World Council of Churches, hold an intimate conversation during plenary sessions. They are: Dr. Heinrich Grueber, former liaison representative with the Soviet Zone government for the Evangelical Church in Germany; and Bishop John Peter of the Reformed Church in Hungary. Twenty representatives of churches in Iron Curtain countries attended the Assembly.

Bogota Conferences

(Continued from page 858)

the formation of a fully indigenous church. This group was called: The Provisional Administrative Council of the Evangelical Lutheran Church in Colombia.

Another thing that impressed me was the fellowship. The women of the church prepared meals for all delegates and visitors and sold them at cost. Thus everybody could stay on at the church, where they gathered together and talked between sessions. In this way the unity of the church, though separated by distance and circumstance, was developed.

The missionary conference faced two big questions. The first was whether it was now time to expand work and enter into one of the two industrial areas being built up at Paz del Rio or Belencito. (See earlier article.) It was decided that this must be done, and the Provisional Administrative Council was requested to elect a committee to study the possibility and select the site.

The other question was that of schooling for the children of our Protestants in the Plains area. As this area is a part of the "missions territories" no Protestant schools are allowed there. That means that a large share of the children of that area are now without the possibility of any schooling. It was decided that we must make some arrangement for them such as having a school in an accessible place in Boyaca and then taking them up there to live in a boarding school during the school year. There were other things that demanded attention, but these two indicate a forward spirit of the using opportunities in Christian service.

Correspondence

ON THE DISTRICT PRESDENTS' RETREAT

►The District Presidents, with everyone present, conducted its annual retreat at Lake Andrusia Bible Camp, Cass Lake, Minnesota, August 6-9, 1954. Dr. H. L. Foss, chairman of the College of District Presidents, presided. The program was centered around a series of exegetical studies on the Book of Joel, led by Dr. E. C. Reinertson. These sessions were combined with periods of prayer and meditation. Prepared lectures were given by Dr. H. L. Foss on "Evaluating the Work of the District President" and by Dr. Joseph Knutson, guest lecturer, on "Modern Theological Trends." A "special problems" discussion period was conducted by Presidents Martin Anderson, L. A. Tallakson, Mars Dale, and V. T. Jordahl. One dinner session, with Dr. and Mrs. Joseph Knutson as hosts, was set aside for the purpose of honoring Dr. Martin Anderson, who is retiring from the eastern district, and his wife, Mrs. Anderson. The College of District Presidents recognizes with gratitude the counsel and spiritual leadership over the years by derson.

Newly elected officers of the College of District Pr are: Dr. L. A. Pierson, chairman, and President Daehlin, secretary. It is tentatively planned to hold retreat in California beginning June 27, 1955 w Gaylerd Falde as chairman of committee on arrang The committee for correlating and planning the 19 trict Convention Programs consists of Presidents Jordahl, and Reinertson. It was recommended that trict convention programs next year center arou thought, "Training for a Life in Christ."

It was good for the district presidents to gather beautiful northern Minnesota Bible Camp with and birch trees, and its shining lake and beach of ling sand. Here in undisturbed quietness they con with God and fellowshipped with one another in study, and discussion.

Through Lake Andrusia and connecting it wit Winnibigoshish, and other lakes, constantly flows t sissippi, the Father of Waters. Through the elected of the respective districts as well as through the co tions and their members must constantly flow the ating Water of Life, if God's great purposes are to filled through us and in our generation. God ha good to The Evangelical Lutheran Church, in spite flaws and frailties of man. New doors of opportun opening. Aggressively the church must bring its light farther and farther into the darkened frontiers troubled world. With apostolic vigilance are we as God to protect this pure Water of Life from the po of worldliness in practice and teaching.

V. T. Jordahl
President,
South Central District, E

DR. BRUCE AND THE WORLD COUNCI

►Dr. Bruce, a former teacher of mine, has written letter concerning the World Council of Churches was published in the August 31 issue of Lutheran H

I find his letter no more convincing than his adc the 1948 Convention in favor of the resolution to j World Council. The report on "Social Questions" wh mentions in his letter gives us one good reason for out of this group. It is a sorry state of affairs when a which claims to speak for a large portion of the Ch Church sanctions and advocates the teachings of a Communism.

The resolution of the Evanston Conference calling peaceful co-existence of communist and anti-com nations is another case in point. When Christian natio urged to bend over backward in order to co-exist in with international gangsters who are grinding the f their own subject people in the dust and who are c out the light of Christian faith, I say that that is not with the teachings of Jesus Christ Who said:

"I say unto you, my friends, Be not afraid of the kill the body, and after that have no more that th do. But, I will warn you whom ye shall fear: Fea who after he hath killed hath power to cast into hel I say unto you, Fear him."

Let not life in this world of so-called peace beco precious to those who profess to be believers in Chri

vocate peaceful co-existence with those who are sworn
s of Christ.
e who are genuinely interested in a lasting merger
our Lutheran Synods will do well to leave the ques-
joining the World Council of Churches out of the
not only during these years before the merger, but
many years after the merger has been consummated.

(Rev.) Milo E. Lee
Renville, Minn.

CONCERNING THE MERGER AND WORLD COUNCIL

as interesting to read the letter in the Lutheran
from the pen of the learned Dr. G. M. Bruce.
, felt that we had a good General Convention. It
kind of convention many of us are going to miss,
ose of us who have been in the ministry for a short
ut, for the good of order and decency it will have
when, and if the merger becomes a reality, which
ems quite certain. It will only hasten, perhaps, the
of a growing church.
is a real inspiration to see pastors and laymen work-
ether in such numbers. It was also good to see the
our people have in the affairs of their Church, as
ed in the large representation of lay people. When
men of our Church take an active part, we won't
worry about a clergy dictatorship.
n the convention came to the topic of the merger,
a little disappointed. It was my opinion that the
vote should have been deferred to the cool of the
g hours when everyone was fresh. I would like to
en the resolutions passed with III B, instead of the
. While I am sure that would not have tied the
of our Union Committee, it would have given them
ndate to bring up in an orderly manner the opinions
convention on certain matters.
of the main things I have reference to is the World
l of Churches. On that issue I cannot agree with
mer professor, Dr. Bruce. Many of our speakers on
ject of the merger and the World Council, used the
Priestly Prayer of Our Lord as a basis in the desire
sical union. Maybe that is part of it. But, it certainly
l of it. In any kind of joint endeavor, be it merger
t assembly, there must first be unity in doctrine.
ng Lutherans there is not much difficulty here, be-
ve stand together under one Confessional Principle.
e World Council, if it is to achieve its goal, cannot
nything more than outward unity. If they demand
n doctrine they would at once shut the doors on even
f the Reformed elements. I believe we shall have
the fact that there are three distinct groups of
es in American life: the Roman Catholic, the Luther-
d the Reformed groups. We can best testify of our
y standing on our own feet. To do anything else
mean to compromise our faith. No respect can come
ompromise, nor does it win the approval of Jesus

der to win any kind of unity in the World Council,
e to compromise on the following basic tenets of
h:
The divinity of Jesus Christ. We cannot and do not
basis of worship with those who deny the divinity
Lord.
The inspiration of the Word. We cannot and do not
basis of worship with those who deny that the
res are the Word of God and the sole authority for
our beliefs. Nor can we have pulpit fellowship with them as the World Council seeks.

(3) The Sacraments. We cannot have altar fellowship with those who deny the real presence of Jesus Christ in the Blessed Sacrament or deny the regenerative power of Holy Baptism. To do so would make Jesus Christ a liar and would throw question on Scripture as the absolute authority for matters of faith.

These are the reasons why I have been, and will continue to be, in opposition to the World Council. We *cannot compromise* our faith. Therefore, I firmly believe that this whole question must be finally decided before any merger can take place. It is one thing for the merging bodies to be agreed on doctrine. It is another in how they shall practice it.

Perhaps some will say that this is rocking the boat. *If the merger can't stand that issue now, it isn't worth going after.* To force this issue while the merger is young and on shaky feet is unfair, since it will have enough problems to solve in the years that will follow, without also having to come to grips with the World Council.

I want this merger. I believe it will be a great advance forward for the Lutheran Church in America. But, I *don't want* it on the basis of any *compromise* in faith.

(Rev.) R. H. Schlinkert
Woodworth, N. Dak.

ON REMEMBERING THE LORD'S SUPPER

►Today our church observed the rite of Holy Communion, commemorating our Lord's Last Supper on earth. Once again we heard the pastor review the story of Jesus and His twelve disciples gathered to partake of the bread and wine and repeat the familiar phrases, "Take eat, this is my body," and "This is my blood of the new testament, which is shed for many."

One by one, our congregation filed forward, knelt at the altar, and partook of the wine and bread in memory of the Lord who gave His blood and body for us. I wondered if we were all remembering the Lord's Supper in the way our Lord intended when He said, "This do in remembrance of me." I reviewed in my own mind the picture and story of the Lord's Supper as taught to me in early childhood, and today as never before, I realized the lesson given by those confused and bewildered followers of the Master they loved. When Christ said, "One of you which eateth with me shall betray me," they did not point their fingers at their neighbors and say, "It must be that crafty Judas or that impetuous Peter," but each in anxious and sorrowful tones expressed, "Lord, is it I?"

Only God knows the heart of each one who partakes of Holy Communion. He sees beyond my sins to the weak and faltering Christian that I am, and He offers forgiveness, more faith, and strength, that I may serve Him better in the future. Instead of remembering the unkind remarks I heard from the lips of one member regarding another, I suddenly found myself praying, "Lord, is it I? Do I think unkind thoughts and pass hasty judgments on others? Am I a millstone or a milestone on my neighbors's way to heaven? Forgive me, Father, wherein I have failed Thee, and help me never to betray Thee again by false pride, unjust criticism or by sowing seeds of discouragement. Lead me to some soul each day and teach me what I may say or do to Thy glory."

Mrs. Clifford T. Flaten
21 East Second Avenue
Kennewick, Washington

Within the E.L.C.

DISTRICTS

Eastern

West Allis, Wis. Mount Hope Church, parish of the Rev. Einar R. Larson, will on Oct. 24 observe the fifth anniversary of the dedication of its church building and in that connection install and dedicate eighteen stained glass windows.

Southern Minnesota

Howard Lake, Minn. St. John's Church, parish of the Rev. Arnold J. Melom, celebrated its 70th anniversary Aug. 22. Dr. J. A. Aasgaard was the festival speaker.

South St. Paul, Minn. Luther Memorial Church has purchased a tract of land covering about forty-six city blocks in the heart of the city, for future developments of the congregation. Ground consecration services were held Aug. 22, at which the church's co-pastors, Theo. L. Kurtz (ALC) and Opie S. Rindahl (ELC) officiated. The main address was given by Harold LeVander, legal counsel of the congregation.

South Dakota

Spencer, S. Dak. St. Matthew's Church, parish of the Rev. Philip G. Westby, rededicated its remodeled church Sept. 12. The Rev. H. R. Gregerson was the speaker. The project, which cost $18,000, includes, besides enlargement of the nave, the addition of a basement, a pastor's study, three Sunday School rooms, a library, and a kitchen.

Sinai, S. Dak. Sinai Church celebrated its 75th anniversary Aug. 22-24. Guest speaker was the Rev. A. L. Abrahamson, vice president of the South Dakota District. Seven of the eight sons of the church in the ministry were among the speakers at the various sessions. On Sept. 12 the new pastor of the parish, the Rev. Vernon T. Tweedt, formerly of Bowden, N. Dak., was installed.

Viborg, S. Dak. Meldal Church, parish of the Rev. I. J. Lovseth, celebrated its 75th anniversary Sept. 4-5. Among the speakers were three of the former pastors of the congregation: J. M. Johnson, P. A. Nordsletten, and E. O. Munkvold.

Northern Minnesota

Ulen, Minn. Bethlehem Church, parish of the Rev. H. M. Lybeck, will dedicate its new parish house Oct. 3.

South Central

Robinson, Kansas. Upper Church, parish of the Rev. Le Bakke, is erecting a new house o ship, which also will provide room for the Sunday school of th gregation. As the new church is built in the same place as th church, the latter was moved abo feet from its former site.

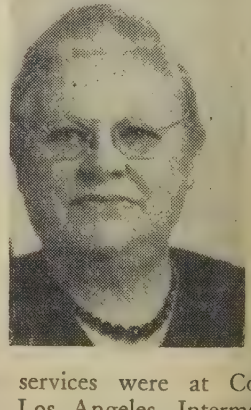
North Dakota

Mylo, N. Dak. Rural Ox Church, parish of the Rev. A Fiske, celebrated its 65th anniv June 20. Speakers were the foll former pastors of the parish: Svennungsen, Benjamin Coltvet, Norem, H. E. Okland, and Peterson. Greetings were also br by Mrs. E. A. Stousland, Barto Dak., whose late father, the Rev. Thomesen, also served the par new organ was dedicated at the ing worship.

OBITUARY

Mrs. E. L. Scotvold

Mrs. Carrie Hendrickson Sco wife of Evangelist Enoch L. Sco died Aug. 10 at National City, where the Scotvolds have lived they moved from Minneapolis in

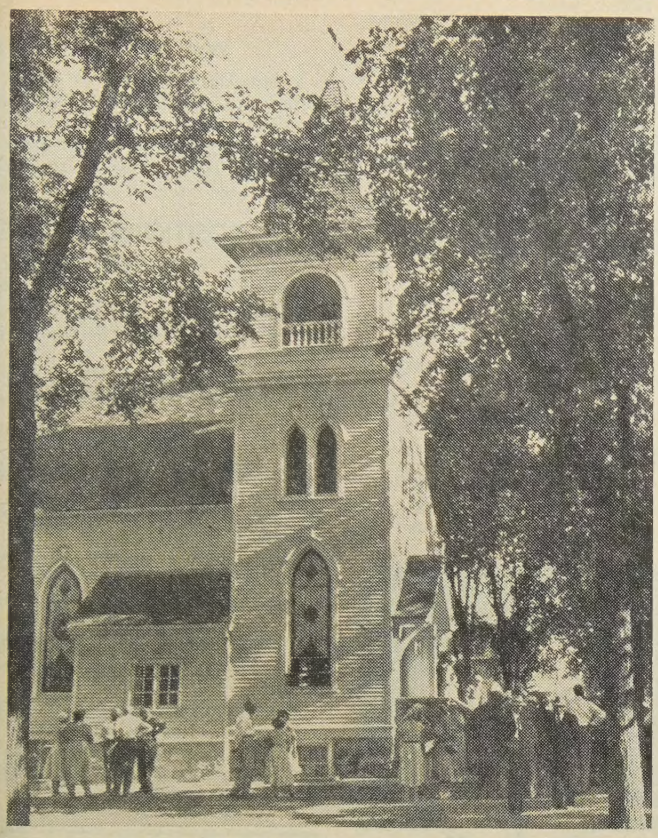


Funeral services were at Conc Church, Los Angeles. Interment made at Hollywood Hills. Mrs. vold was born at Clinton, M March 3, 1887. In childhood she m with her parents to Alberta, Ca In 1907 she married Mr. Scotvold, a business man in Camrose, Alta., a lay evangelist of the ELC. She accompanied her husband on preaching assignments, and gr aided him in his labors, given as she was to Bible study and prayer is survived by her husband, a son, daughters, five grandchildren, a great-grandson.

DEDICATION AND INSTALLATION IN SOUTH DAKOTA PARISH

The accompanying picture shows the recently dedicated church building of First Lutheran Church of Claire City, S. Dak. To the right is seen the parish house of the congregation. The dedication rite, which took place June 20, was administered by Dr. L. A. Pierson, president of the South Dakota District. He also installed the Rev. J. Lee Roy Eikanger as pastor of the New Effington parish, of which the Claire City church is a part.

WISCONSIN CONGREGATION MODERNIZES CHURCH



:h, parish of the Rev. E. W. Wilson, had its remodeled, enlarged, and modernized worship re-dedicated July 25 by Dr. Martin Anderson, president of the Eastern At the morning service the same day the guest preacher was the Rev. G. A. who served the parish from 1910 to 1945. In the evening both congregations ›-Bonnet Prairie parish held a reception for Pastor and Mrs. Sundby, the occasion 50th anniversary of their wedding.

Mrs. Carl Abrahamson

Marie Sieverson Abrahamson, Prof. Carl Abrahamson at St. lege, died in Northfield, Minn., in her 69th year, after a long uneral services took place Aug. t. John's Church, Northfield, B. R. Biorn officiating. Born igo, Ill., March 15, 1886, she Mr. Abrahamson in 1913. e lived in Jewell, Iowa, in Red linn., and in Northfield, where and successively was professor at Jewell Lutheran College, ng Seminary, and St. Olaf Col- e is survived by her husband laughter (Mrs. M. Azar, Ar- Va.).

Mrs. S. J. Strandjord

Eunice Langeland Strandjord, the Rev. S. J. Strandjord, St. va, died Aug. 6 at Mt. Vernon, during a vacation visit at the her son Arne. Funeral services ce Aug. 13 at Norway Church, Olaf, Iowa, the Rev. O. G. l. Speakers were Dr. T. A. e Rev. R. A. Ofstedal, District President Jordahl, and the Rev. V. T. Hougen. Interment was made Aug. 14 at Belview, Minn. Mrs. Strandjord was born Dec. 9, 1889, at Rothsay, Minn., a daughter of the Rev. and Mrs. Magne Langeland. After her graduation from Park Region Luther College, Fergus Falls, Minn., she married Pastor Strandjord in 1917; his first parish was Grenora, N. Dak., his second Park River, N. Dak., his third St. Olaf, since 1929. She is survived by her husband, a daughter, three sons and three sisters. Her son Arne is pastor in Mt. Vernon, Wash.

The Rev. J. J. Skarpness

The Rev. John J. Skarpness, Thompson, Iowa, died Aug. 6, in his 87th year. At his funeral Aug. 10 at Bethany Church in Thompson, Pastors Oliver Seim, Emil Mueller, and H. O. Mosby spoke. Pastor Skarpness was born Dec. 8, 1867, at Smolen, Norway. He immigrated to the U. S. A. in 1886, and attended Red Wing Seminary from 1891-1898. He was ordained in 1898, and served the following parishes: Strand, Iowa, 1898-1904; Hauge Church in Chicago, 1904-08; Centerville, Iowa, 1908-1923; Thompson, Iowa, 1923-42. In 1898 he married Ida Farnlof, who passed away in 1899, and in 1901 to Anna Stroberg, who died in 1952. He is survived by two sons, two daughters, 14 grand-children, and two great-grand-children.

ANNOUNCEMENTS

The Commission on Rural Church Life will meet at Luther College, Decorah, Iowa, Oct. 26, 10 a.m.

Central Wisconsin Circuit WMF will meet Oct. 5 in Iola, Wis. Speakers: the Rev. Stewart Dale and Missionary C. Russell Johnson.

The Columbia Circuit WMF will meet Friday, October 15, at Central Lutheran in Portland, Oregon, for the Fourth Fall Workshop-Convention. Speaker will be Miss Alice Sanne, executive secretary for the WMF.

The Windom Circuit WMF will hold its fall convention at Our Savior's Lutheran Church at Jackson, Minn., October 6. Mrs. Oscar Branstad will be the speaker.

Fargo Circuit Luther League and Choral Union Convention will be held at Horace, North Dakota, October 10, 1954. Directing the Choral Union will be Paul J. Christiansen, director of the Concordia College Choir.

CHANGE OF ADDRESS FOR PASTORS

M. C. Dixen, 803 Phoenix Bldg., Minneapolis, Minn. 9-1-54

O. B. Endresen, 1498 W. Iowa, St. Paul 13, Minn. 9-1-54

T. T. Evenson, 5263 Corteen Place, North Hollywood, Calif. 9-1-54

Virgil C. Hougen, 401 Center St., Decorah, Iowa. 9-1-54

Glenn G. Husby, Missoula, Mont. 11-1-54

Erling R. Jacobson, P. O. Box 202, 48 San Miguel Dr., Chula Vista, Calif. 9-1-54

Luther Simonson, Star Route, Cook, Minn. 9-1-54

Gordon Tollefson, 15832 Chatsworth, Granada Hills, Calif. 8-29-54

C. F. Turmo, Hawley, Minn. 9-1-54

Norval R. Wigtil, 957 Bluff St., Beloit, Wis. (New parsonage.) 9-1-54

CURRENT ADDRESS OF MISSIONARIES AND CHAPLAINS

Harold R. Aasland, 21 Maruyama Cho, Bunkyo-Ku, Tokyo, Japan.

P. I. Anderson, 33 Granville Road, Kowloon, Hong Kong, China.

A. A. Anderson, Meiganga via Douala, French Cameroun, W. Africa.

Paul D. Arnold, Box 23, Kariya Shi, Aichi Ken, Japan.

Donald E. Ausland, 8th Inf. Division, Fort Carson, Colo.

Harvey M. Berg, 2128th Area Service Unit, Station Complement, Fort Knox, Kentucky.

Arndt F. Braaten, Fort Dauphin, Madagascar.

L. N. Eid, Tao Fong Shan, Shatin, Hong Kong, China.

Erling Helland, 33 Gorham, Hamden, Conn.

P. O. Hyland, 77 Kamiashiarai Cho, Shizuoka City, Shizuoka Ken, Japan.

Lars Ingulsrud, 82 Owake Cho, Hamamatsu City, Shizuoka Ken, Japan.

Robert L. Johnson, Bumbuli, P. O. Lushoto, Tanganyika Territory, E. Africa.

James L. Knutson, Hlabisa, Zululand, South Africa.

Donald H. Lee, 62 Armoryville, New Haven, Conn.

Leo Lellelid, Tsivory, Madagascar.

Norman E. Neumann, 21 Maruyama Cho, Bunkyo-Ku, Tokyo, Japan.

K. L. Norlie, 1536 Fulham, St. Paul 8, Minn.

Kermit M. Roisen, Isoraka, Tananarive, Madagascar.

Lloyd V. Sand, Poli, via Douala, French Cameroon, W. Africa.

Lloyd A. Smith, Hlabisa, Zululand, S. Africa.

Einar D. Unseth, 21 Maruyama Cho, Bunkyo-Ku, Tokyo, Japan.

Daniel J. Vinge, 222 Otowa Cho, Shizuoka City, Shizuoka Ken, Japan.

Howard T. Cole, 6th Armored Div., Ft. Leonard Wood, Mo.

Judson L. Crary, Cas. Pers. Sect., APO 613, c/o P. M., San Francisco, Calif.

Donald D. Danielson, MSTS Pacific Area, Fort Mason, San Francisco, Calif.

Arnold N. Drange, H & S 347th Eng. Avn. Bn., Box 140, Ernest Harmon AFB, APO864, c/o P. M., New York.

S. Philip Froiland, 344th Ord. Bn., Ft. Leonard Wood, Mo.

Paul Hansen, 2128th Area Service Unit, Station Complement, Fort Knox, Ky.

Rodger S. Jordahl, USNS Marine Lynx, c/o FPO, San Francisco, Calif.

Peter Kjeseth, 1st Armored Div., Fort Hood, Texas.

Maynard J. Moen, Hq. 8th Engr. (C), APO 201, c/o P. M., San Francisco, Calif.

A. S. Waters, U. S. Naval Station, San Diego, Calif.

PARISH CONSERVATION AND EXTENSION THROUGH . . .

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

Three-fourths section farm for sale in Central Alberta, Canada, 320 acres cultivated, 180 acres summer fallow, fair buildings, soft water well, phone, gas installed, power available. Lutheran community, 1½ miles to church, 7 miles to town, on paved highway. 379-1A

135 acre farm for sale in Alamakee County, Iowa. Recent improvements include new barn, new corn crib, and deep well water pressure system. REA; 2 miles from ELC church. Price, under $75 per acre. 379-2A

180 acre farm for sale in Central Minnesota, good set of buildings, 6 room modern house. 1½ miles from good town with Lutheran church. Telephone, school bus service, electricity, some timber in the pasture. Price, $80 per acre. 379-3A

80 acre, well-improved farm for sale in Mower County, Minnesota. 3 miles to Lutheran church, and public school in town of about 650 pop. 379-4A

520 acre valley land farm for sale in Bowman County, N. Dak., 300 acres cultivated, balance hay and pasture with creek through pasture. 8 room house with 2 enclosed porches, 14 stanchion barn, 2 granaries, and other buildings. Daily mail; REA and RTA applied for. Good well and other water facilities including irrigated garden. 379-5A

80 acre, well-improved dairy farm for sale in Showano County, Wisconsin. Good land; modern farm home. On black top road, high school bus service, ¾ mile to grade school and ELC church. Good machinery and holstein herd; Lutheran community. 379-6A

100 acre modern dairy farm for sale in Brown County, Wisconsin. All tillable land, excellent location near town; modern buildings, well equipped, good dairy herd. School bus service, ELC church, Lutheran community. 379-7A

For sale—80 acre modern dairy farm on black top road in Showano County, Wisconsin. Good dairy herd, modern machinery, buildings. ¼ mile from grade school and ELC church. High school bus service. Lutheran community. 379-8A

Homes

5 room house for sale in Goodhue County, Minn., with 5 acre plot suitable for building lots or some type of business. Extra building suitable for garage. On highway, good town and Lutheran churches. 379-9B

Businesses

Cafe for sale, only one for 50 miles on highway between 2 towns in Eastern Minnesota. Over 400 ft. frontage, cement block building with living quarters attached. Ideal for couple. Good spot for business. Owner selling due to poor health. Price, $9,000 cash, including stock and equapment. Terms to responsible owner. 379-20C

WANTED TO BUY

Lifelong dairy farmer wants to buy or rent 160 acres, more or less, in Southern Minn., Northern Iowa, or Southwestern Wis., with dairy set-up. Needs reasonable down-payment with good terms. 379-10A

Twin bungalow, quite new, w
South Minneapolis.

WANTED TO RENT

2 business girls want to rent 3 r
nished apartment. Prefer South Mi
location. References available.

Male student wants to rent single r
MacPhail School of Music in Minn

POSITIONS WANTED

Traveling companion or governess
ily available October 1st. Will consi
tion as kitchen helper in hospital
for the aged. Good references can
nished.

Middle-aged man desires work in
ple's home or other institution.

HELP WANTED

Housekeeper wanted on farm in
Wis., two adults, close to inland to
Lutheran church. Good neighborhood
jection to one child.

Practical nurse wanted for Luthe
People's Home in Southwestern M
Position open the middle of Septe

Dentist wanted in good Luther
Cook County, Illinois. Good office s
business.

Norwegian Lutheran community nee
ical doctor. Town of 730 people, la
solidated school, trading area, rich fa
New Lutheran church under construct
cated in Central Iowa.

In Loving Remembr

Memorial Wreaths—ELC

**And I heard a voice from heaven
Write, Blessed are the dead who di
Lord from henceforth: yea, saith the
that they may rest from their labors;
works follow with them. Revelatio**

**In loving remembrance of dear o
parted, the following gifts for the
ance of the Kingdom of God hav
given.**

From May 3 through May 14, 19

Matheson, Mrs. Sena, Estherville, Iowa, $5.
Matson, Jacob, Hadley, Minn., $6.
Mickelson, Ed, Prince Albert, Sask., $5.
Miller, Mrs. A. C., Marshall, Minn., $3.
Moe, Thomas C., Audubon, Minn., $74.
Monson, M. O., Soldiers Grove, Wis., $5.
Morsid, Mrs. Anna, Niagara, N. Dak., $4.
Nelson, Alfred, Appleton, Minn., $2.
Nelson, Clarence, Sturgeon Bay, Wis., $5.
Nelson, Sigvald, St. Cloud, Minn., $3.
Nicholas, Mrs. W. L., Waseca, Minn., $5.
Nordland, George, Austin, Minn., $62.
Norwing, Gustav, Dennison, Minn., $1.
Olsen, Mrs. Elias, Amboy, Minn., $4.
Olsen, Mrs. Nettie, Rapidan, Minn., $2.
Olson, Karlin Ann, Suttons Bay, Mich., $5.
Olson, Charles H., Granite Falls, Minn., $4
Olson, George, New Richland, Minn., $1.
Olson, Ingolf, Akeley, Minn., $56.50.
Olson, Julius, Northwood, Iowa, $10.
Olson, William, Elgin, Iowa, $20.
Otteness, Mrs., Spring Grove, Minn., $50.
Ottoson, Christina, Naicam, Sask., $6.
Paulson, Olof, Grantsburg, Wis., $5.
Paulson, Hans E., Chippewa Falls, Wis., $2.
Pedersen, Harold, Armstrong, Iowa, $13.
Pederson, Peder, Rolla, N. Dak., $6.
Person, C., Minneapolis, Minn., $12.
Peterson, Ben, Mount Horeb, Wis., $50.
Peterson, Mrs. Leonard, Suring, Wis., $10.
Peterson, Yvonne, Osnabrock, N. Dak., $5.
Reitz, Elizabeth, Bremerton, Wash., $5.
Ritterman, Mrs. Frank, Rugby, N. Dak., $2.

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ide, Blanch, Crocker, S. Dak., $2.
Emma, Emmetsburg, Iowa, $4.
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, Mrs. C. B., Moorhead, Minn. $10.
ara, Comstock, Minn., $29.
lliam, Cambridge, Wis., $2.
Mrs. William, Osage, Iowa, $34.40.
Ole, Fordville, N. D., $50.
Mrs. Serine, Sunburg, Minn., $22.
Irs. Knute, Dell Rapids, S. Dak., $31.
Irs. W., Chester, Iowa, $16.
hn, Soldiers Grove, Wis., $6.
gh, I. H., Elgin, Iowa, $9.
k, Lucinda, Cambridge, Wis., $10.
Lena, Woodville, Wis., $4.
Mrs. Ronnaug, Pleasant Lake, N. Dak.,

Martin, Sunburg, Minn., $61.
Mrs. M., Amboy, Minn., $4.
, Peter, Rhinelander, Wis., $5.
harles, Boyd, Minn., $3.
lulia, Chester, Iowa, $1.
rs. Alex, Gardner, Ill., $2.
Martin, Adams, Minn., $9.
Donald, Scobey, Mont., $5.
George, Grand Forks, N. Dak., $25.
rs. K. P., Wildrose, N. Dak., $2.
Thila, Glenwood, Minn., $7.
Gerald, Blue Earth, Minn., $5.

rom May 17 through May 21, 1954
Omission on March 23, 1954
. J., Glentana, Mont., $12.

, A. H., Milford, Iowa, $23.
, Clarence, Caledonia, Minn., $12.
, Edward, Northwood, Iowa, $10.50.
, Thomas, Jewell, Iowa, $2.
, Thorval, Newcastle, Neb., $13.
, Anna, San Francisco, Calif., $5.
s. John, Albert Lea, Minn., $10.
n, Arkdale, Wis., $50.
Christine, Spring Grove, Minn., $5.
ohan O., Lowry, Minn., $23.
Mrs. Albert, Manvel, N. Dak., $5.
rs. A. A., Humboldt, Iowa, $6.
Peter, Dunseith, N. Dak., $5.
Oscar, Story City, Iowa, $73.
y, Milford, Iowa, $15.50.
ohn, Hayfield, Minn., $13.50.
Donald, Mabel, Minn., $21.50.
Carl, Jewell, Iowa, $2.
ii, Almont, N. Dak., $20.
A. E., Fergus Falls, Minn., $7.
Elvera Daraine, Kensington, Minn., $10.
Helmer, Wilmot, S. Dak., $4.
Mrs. Nikolene, Grafton, N. Dak., $5.
Mikal, Aberdeen, Wash., $5.
Gustav, Lone Rock, Wis., $5.
Oscar, Marshall, Minn., $3.
Olaf, Hudson, S. Dak., $5.
M. P., Halma, Minn., $2.
, O., Fisher, Minn., $14.
Nelo P., Jewell, Iowa, $2.
Mrs. A., Marshalltown, Iowa, $63.75.
Mrs. Elizabeth, Stanhope, Iowa, $101.60.
Ole, Cambridge, Wis., $5.
rs. O. N. O., Caledonia, Minn., $25.
Miss Vida, Menomonie, Wis., $5.
son, Christ, Morris, Ill., $8.
n, Herman, Maddock, N. Dak., $21.
Richard, Windom, Minn., $9.
Harry, Heimdal, N. Dak., $2.
Rasmuss, Jewell, Iowa, $23.50.
Mrs. C. L., Story City, Iowa, $5.
Coleman, Jackson, Minn., $5.
Ole, Marion, N. Dak., $10.
Jennings Arthur, Willmar, Minn., $16.
Paul E., Capron, Ill., $127.50.
William R., Spring Grove, Minn., $26.
liss Gilda, Fowler, Colo., $22.50.
rnold, Spring Grove, Minn., $6.50.
nton, Vining, Minn., $5.
ilton, Manitowoc, Wis., $6.
istopher, Caledonia, Minn., $6.
Kenneth, Jackson, Minn., $5.
, Plaza, N. Dak., $26.

N. H. NELSON, Treasurer

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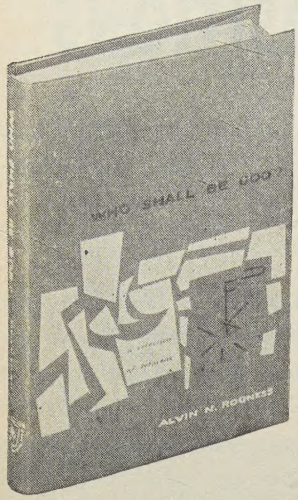

WHO SHALL BE GOD

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